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THE CHRISTIAN FAITH

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THE CHRISTIAN FAITH

Introduction

The passing of Meiji Tenno is a lasting reminder to the nation that Death reigns.

The name chosen for the new era, the Era of Great Righteousness, is a summons to higher things.

During the past year representatives of the Three Religions were invited to meet the Minister of Home Affairs. The purpose of the meeting was to magnify religion as essential in the life of the individual and the nation, and to call upon all who profess religion to remember their duties; and the inclusion of Christians in the invitation was a recognition of Christianity as one of the religions of Japan.

In Christianity many Japanese have found a pearl of great price; and the minds of many are now turned to it as perchance the hope of the nation in things ethical and spiritual.

The present therefore seems a fitting time to present a brief statement of the Christian Faith for the greater part expressed in the words of the Christian Scriptures.

Christianity and other Religions

Man was made for God and is restless until he finds him; and in every nation there have been men seeking after God if haply they might find him. To that seeking there has been response. From the Light that lighteth every man have gone forth rays into the darkness; but the light was starlight shining through the clouds. Jesus Christ is the Dayspring from on High. He is the Rising Sun. He is the Light of the World.

Revelation

The revelation of God is the unveiling of God; the disclosure of his presence, workings, mind, character, personality.

God is made known in the universe, in the history of the world, in the heart of man. The life of every man is ordered of God. But to certain men there have been given visions of God not given to all. God has spoken in the Prophets.

Jesus Christ is God manifest in man. He is

the effulgence of the glory of God, the image of him who dwells in light unapproachable. He that hath seen him hath seen God.

In the Christian Scriptures, Prophets and Apostles and holy men of old, moved by God, have taken of the things of God and written them for our instruction; and they who read the Scriptures with diligence, reverence and prayer, find God in them and hear a voice saying to them what they shall believe concerning him and what duties he requires. That still small voice is the word of God in the heart; an anchor of the soul sure and steadfast.

God

There is one God only: The Father of an infinite majesty; the adorable, true and only Son; the Holy Spirit, Lord and giver of life. Heaven and earth are full of the majesty of his glory.

God is a spirit, boundless in his personality, knowledge, wisdom, power, righteousness, holiness and love. To him all hearts are open, all desires known, and from him no secrets are hid. They that worship him must worship in spirit and truth.

When ye pray, say, Our Father who art in heaven, So Christ taught his Disciples.

God and the Universe

The universe, in all its beginnings and unfoldings through all the ages, is the work of God and on him depends. Of him and through him and unto him are all things; and in him all things have their being.

God is ever present and active in the universe and in all things therein; in the sun and the moon and the stars, in the mountains and the ocean and the winds, in the flowers of the field and the birds of the air, in the spirit of man, and in the life and the movements of nations. All the laws of the universe and all its forces are expressions of his will and a revelation of himself. God is present in the universe, but the universe does not contain him or limit him. He is a free spirit above it, ruling in it and over it.

God is a faithful Creator. He will always be true to his character of righteousness and love. Man may come to him with confidence in prayer.

The heavens declare the glory of God and the firmament showeth forth his handiwork. But the crown of the universe is man.

God and Man

God is a spirit. Man is body and spirit; and

spirit with spirit may meet. God is the infinite spirit and can not by searching be found out to perfection; but man too is a spirit and may know God in part. He may enter into fellowship with God. He may share with God in his knowledge and wisdom and the accomplishment of his purposes; he may make the will of God the rule of his life; in character he may grow in likeness to God; he may rejoice in God forever. This is the chief end of man. For this he was made; and this is his true and highest glory.

God is a father and man is a child. In the Christian Scriptures God is called the Father of spirits. That best describes the relation between them. This truth, dimly perceived in other religions, more clearly taught by the ancient Hebrew Prophets, is taught by Christ with perfect clearness and constant insistence. To the anxious multitudes who thronged to hear him, he said, Your Father knoweth what things ye need; to his Disciples he said, After this manner pray ye, Our Father. That was the name for God that was always on the lips of Christ. The God who created all things and who orders all things in righteousness is a loving father. But if man calls God, Father, he must render him the reverence and obedience which are his due. The

Father in heaven is a father of an infinite majesty and holiness.

God is a father and man is a child; but man has not the true spirit of a child. He does not keep God in his thoughts; he disregards his will; he disobeys his laws. He does not do the good he knows; he knows good and chooses evil. God is righteous; man is unrighteous. God is holy; man is unholy. God is love; man serves self. This is true not of the individual alone, but of man as man. To this truth, the history of the world, the experience of daily life, the conscience of every man, all bear witness. Man is not in fellowship with God.

For man to enter fellowship with God, between God and man there must be reconciliation; and for reconciliation there must be atonement for sin. This the holiness and love of God alike require; and this atonement is the gift of God himself. God so loved the world that he gave his only-begotten Son to be the propitiation for the sins of the world, that whosoever believeth in him should not perish but have eternal life. God in Christ has himself borne the sin of the world. This is the heart of Christianity.

Jesus Christ

The Lord Jesus Christ, born of the Virgin

Mary, is the God-man. For us men and for our salvation the Son of God became the Son of Man. in him we behold the glory of the only-begotten Son of the Father full of grace and truth.

He came to do the will of the Father, to fulfil his eternal purpose of righteousness and love; and he passed through all the experiences of man sinless. He taught men that God is their Father; and he called them to himself, their Saviour and Lord.

Though he was a Son, yet learned he obedience through suffering; and he was obedient even unto the death of the cross. He suffered the righteous for the unrighteous that he might bring us to God; he is the propitiation for the sins of the world; he gave himself a ransom for all.

He rose from the dead and ascended into heaven. For the suffering of death he is crowned with glory and honor; when he had made purification of sins he sat down at the right hand of the Majesty on high. He changes not; he is the same yesterday and to-day and forever; he is ever the friend and brother and Saviour of men.

He is Lord and Judge of the living and the dead; and he shall come again in majesty to establish his kingdom of righteousness and love. Of his kingdom there shall be no end.

In the night in which he was betrayed he took bread, and when he had given thanks he brake it and said, This is my body which is broken for you; this do in remembrance of me. In like manner also the cup after supper, saying, This cup is the new covenant in my blood; this do as oft as ye drink it in remembrance of me.

When he was about to be received up into heaven, he commanded his Disciples, Go ye and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway even unto the end of the world.

He is now gathering to himself in every nation a Church of the living God, which in the ages to come shall show forth the praises of him who hath called it out of darkness into his marvellous light.

The Gospel

God was in Christ reconciling the world to himself; and the Gospel is the call to forgiveness and new life. The pathway which it proclaims is repentance and faith in Christ.

Repentance is turning from sin unto God. Faith in Christ brings the believer into fellowship

with him ; and fellowship with him brings peace to the heart and awakens the spirit of filial obedience to God, which is the spirit of Christ. The spirit of obedience resists temptation, does righteousness, overcomes evil with good, walks even as Christ walked.

The will to repent and believe in Christ is a gift of the Holy Spirit, freely given to all who seek for it ; and the Holy Spirit dwells in the hearts of those who are united to Christ by faith. The fruit of his indwelling is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.

They who are united to Christ walk in the light ; and walking in the light reveals the presence of remaining sin. But if we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

When Christ was about to leave his Disciples he said, Let not your hearts be troubled ; I go to prepare a place for you. To those who are united to Christ death is the gateway to a closer fellowship with him. They shall be perfectly changed, body and spirit, into the image of his glory.

The Gospel of God is a message of eternal life in Christ.

Christianity and Society

Christianity in its ruling principle is love. God is love: the love of Christ passeth knowledge: he that loveth not knoweth not God: thou shalt love thy neighbor as thyself. Love is service to others. The Son of Man came not to be ministered unto but to minister. Ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor, that ye through his poverty might be made rich. Have this mind in you which was also in Christ Jesus.

The service of Christianity is due not to the individual alone but to all; to society in all its institutions and divisions. The family, the state, the neighborhood, the nation, the world, all have their claims upon it.

The range of this service is wide. Within it falls whatever makes for the betterment of man in body or spirit. The well-being of the body, the enlightenment of the mind, truth, righteousness, justice, equity, purity, peace, the establishment of good laws, good citizenship, good government, obedience to God, are all things of concern to the religion of Christ who went about doing good; and Christianity is to be zealous in every good work, with a peculiar responsibility resting

upon it for the poor and the weak and the oppressed and the suffering and the friendless and those who have no helper.

In the prayer which Christ taught his Disciples, we pray, Thy kingdom come; and Christianity is in the world for the exhibition and establishment of the laws of that kingdom. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven. This is the command of the Master.

The World to Come

Christ shall come again in glory to establish his kingdom forever. The fashion of this world passeth away; but there shall be new heavens and a new earth wherein dwelleth righteousness. God will dwell with men. They shall be his people and he will be their God; his laws shall be written on their hearts. They shall praise him forever for the glorious majesty of his kingdom and the exceeding greatness of his love, and shall serve him with a perfect service. This is the vision of all the saints of all the ages: The kingdom of light and life and peace and joy and love and righteousness, the eternal kingdom of God. In the kingdom of their Father the

righteous shall shine as the sun. Death shall be no more.

One generation goeth and another cometh. The dead are innumerable; and they shall all stand before the judgment-seat of Christ. But he is the Righteous Judge and Saviour of the world; and he will judge in righteousness.

Rules of Christian Living

In the Christian Scriptures are given these and many other like rules of Christian living.

Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, with all thy mind; and thy neighbor as thyself.

Honor all men; love the brotherhood; fear God; honor the king. Render unto Caesar the things that are Caesar's and unto God the things that are God's. Husbands, love your wives; wives, be in subjection to your husbands; children, obey your parents; fathers, provoke not your children lest they be discouraged. Servants, obey your masters; masters, render unto your servants that which is just and equal, knowing that ye also have a Master in heaven. Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

As ye would that men should do unto you do ye also unto them likewise. Be kind to one another, tenderhearted, forgiving each other. Bear ye one another's burdens, and so fulfil the law of Christ. Rejoice with them that rejoice; weep with them that weep. If thine enemy hunger, feed him; if he thirst, give him drink. Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. Render to no man evil for evil. Be ye merciful even as your Father is merciful.

Abhor that which is evil; cleave to that which is good. Put away falsehood; speak ye truth each one with his neighbor. Let no corrupt speech proceed out of your mouth. Let him that stole steal no more. Be not drunken with wine. Put to death fornication, uncleanness, passion, evil desires, covetousness. Let marriage be had in honor among all. Put away all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings. Be ye free from the love of money; content with such things as ye have. Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap.

Set your mind on the things that are above, not on the things that are upon the earth. Follow

after righteousness, godliness, faith, love, patience, meekness. In your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things. Seek first the kingdom of God. Be ye perfect even as your heavenly Father is perfect.

Give diligence to make your calling and election sure. For if ye do these things ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

APPENDIX

The Appendix is composed of references to the Christian Scriptures; and those who study them in connection with the preceding statement will acquire a comprehensive knowledge of the cardinal truths of Christianity. The sections and paragraphs correspond to those of the statement.

Christianity and other Religions

Acts 17, 22-34. John 1, 9. Matt. 4, 16; Luke 1, 76-79; John 8, 12

Revelation

Psalm 19, 1-2; Rom. 1, 20; Gen. 12, 1-3; Exod. 15, 1-18; Deut. 5, 1-21; 2 Chron. 6; Neh. 9; Luke 1, 67-79; Rom. 2, 14-15; Gal. 4, 4; Rev. 15, 3-4. Luke 1, 70; Rom. 1, 1-7; 16, 25-27; 1 Cor. 2, 6-16; Eph. 3, 1-13; Heb. 1, 1; 1 Pet. 1, 10-12; 2 Pet. 1, 21.

John 1, 18; 14, 9; Col. 1, 15; Heb. 1, 3.

Luke 24, 27-32; Acts 17, 11-12; Rom. 15, 4; 1 Thess. 2, 13; 2 Tim. 3, 14-17; 1 Pet. 1, 22-25; 1 John 5, 13; Jude 3; 20-21.

God

Exod. 20, 3; Deut. 6, 4-9; Mark 12, 28-30; 1 Cor. 8, 5-6; 1 Tim. 1, 17. Matt. 28, 19; Luke 10, 21-24; John 1, 1-18; 14, 26; 15, 26; Acts 2, 33; 20, 28; Rom. 5, 3-5; 8, 26 27; 15, 13; 2 Cor. 13, 14; Gal. 5, 22-23; Eph. 3, 14-19; 4, 30; Col. 1, 13-20; Tit. 3, 4-7; Heb. 1, 1-4; 1 Pet. 1, 1-2; Jude 20-21.

John 4, 24; Matt. 28, 19. Rom. 11, 33-36. Gen. 1, 1; Rom. 1, 20; Heb. 1, 10-12; Rev. 19, 6. Isaiah 6, 1-5; 1 John 1, 5; Rev. 15, 3-4. Exod. 34, 6-8; Psalm 23; 103; John 3, 16; Rom. 8, 37-39; 2 Cor. 1, 3-4; 1 John 4, 7-11. Psalm 139, 1-12; Rom. 2, 16; 1 Cor. 4, 5; Heb. 4, 13. John 4, 23-24.

Matt. 6, 9-13; Luke 11, 1-4.

God and the Universe

Gen. 1, 1-31; John 1, 1-4; Heb. 1, 10-12; 2 Pet. 3, 13.

Job 38, 1-39; Psalm 148; Matt. 6, 26-34; John 3, 8; Phil. 2, 13; Acts 17, 24-29. Acts 7, 49-50; Rom. 1, 20; 11, 33-36.

1 Pet. 4, 19. Rev. 15, 3-4. Matt. 6, 9-13; Luke 18, 1-14; Eph. 3, 14-19; Phil. 4, 6-7; 1 Tim. 1, 4.

Psalm 19, 1-2; Gen. 1, 27-31; Psalm 8; Heb. 2, 5-8.

God and Man

John 4, 24. Job 11, 7-8; 1 Tim. 6, 15-16; Rom. 1, 20. John 4, 23. Luke 10, 27; 1 Pet. 1, 14-16.

Heb. 12, 9-10. Acts 17, 28. Psalm 103, 13. Matt. 6, 1; 9, 26; Mark 11, 25; Luke 12, 32; John 20, 17. 1 Pet. 1, 17.

Mark 7, 21-23; John 3, 19; Rom. 1, 18-19; 3, 23; Gal. 5, 19-21; James 4, 1-10; 1 John 1, 8.

John 3, 16; Rom. 3, 21-26; 5, 8-11; 2 Cor. 5, 18-21; Col. 1, 19-23; Heb. 9, 28; 1 Pet. 2, 24; 3, 18; 1 John 4, 9-10.

Jesus Christ

Matt. 1, 18-25; Luke 1, 5-2, 40. John 1, 1-18; 2 Cor. 8, 9; Gal. 4, 3-5; Phil. 2, 5-11; Col. 1, 13-20; Heb. 1, 1-4.

Mark 14, 36; Luke 24, 25-27; John 4, 34; 6, 38; Heb. 10, 5-9. John 8, 29; 46; Acts 3, 14-15; Heb. 4, 15; 1 Pet. 2, 22; 1 John 3, 5. Matt. 6, 1; 9, 26; Mark 11, 25; Luke 12, 32; John 20, 17. Matt. 11, 27-30; John 3, 36; 5, 39-40.

Heb. 5, 8-9; Phil. 2, 8. Mark 10, 45; Rom. 5, 8-11; Eph. 1, 7; Col. 1, 14; 1 Tim. 2, 5-6; Tit. 2, 14; 1 Pet. 2, 24; 3, 18; 1 John 2, 2; 4, 10.

Matt. 28, 1-10; Mark 16, 1-8; Luke 24, 1-53; John 20, 1-29; Acts 1, 1-11; 10, 34-43; 1 Cor. 15, 1-11; Heb. 13, 20-21; 1 Pet. 1, 3-5; Rev. 1, 18. Phil. 2, 9-11; Heb. 1, 3; 2, 9; 10, 11-13; 1 Pet. 3, 22. Heb. 4, 14-16; 13, 8.

Matt. 16, 27; John 5,22-29; Acts 17, 30-31; Rom. 14, 9; 2 Tim. 4, 1-2. Matt 16, 27; 25, 31-46; Mark 14, 60-65; Acts 1, 10-11; 1 Cor. 15, 20-28; Phil. 3, 20-21; Col. 3, 4; 1

Thess. 4, 13-18; 2 Tim. 4, 6-8; Tit. 2, 11-14; Heb. 9, 27-28; James 5, 7-8; 1 Pet. 5,2-4; 2 Pet. 1, 16-21; 1 John 2, 28; 3, 2; Rev. 1, 7.

Matt. 26, 17-30; Mark 14, 12-26; Luke 22, 7-38; John 13, 1-17, 26.

Matt. 28, 16-20.

Eph. 1, 15-23; Col. 1, 18; 1 Tim. 3, 14-15; 1 Pet. 2, 9-10.

The Gospel

Mark 1, 15; Luke 24, 45-47; Acts 10, 43; 16, 31; Rom. 1, 16.

Acts 26, 18. 1 Cor. 1, 9; Eph. 3,17; 1 John 1, 3. Rom 5, 1; 2 John 3. John 15, 5; Gal. 2, 20. John 4, 34; 1 John 2, 6; 5, 5.

John 3, 7-8; 1 Cor. 2, 4-5; 12, 3; Eph. 2, 8; 2 Thess. 2, 13-14; Tit. 3, 4-7. Luke 11, 13. 1 Cor. 3, 16; 2 Cor. 13, 14; Eph. 4, 30; 2 Tim. 1, 14. Gal. 5, 22.

1 Cor. 9, 24-27; Eph. 6, 10-20; Phil. 3, 12-16; Heb. 12, 1-2; James 3, 1-12; 1 Pet. 1, 13-21; 1 John 1, 5-10.

John 14, 1-2; Rom. 8, 29-30; 2 Cor. 5, 1; Phil. 1, 21-24; 3, 20 21; Col. 3, 4; 2 Tim. 4, 7; 1 John 3, 2.

John 17, 1-3; Rom. 6, 23; 1 Tim. 6, 12; James 1, 12; 1 John 2, 25; 5, 13; Jude 20-21; Rev. 22, 17.

Christianity and Society

Mark 12, 31; Eph. 3, 19; 1 John 4, 8 Mark 10, 45; 2 Cor. 8, 9; Phil. 2, 5.

See under Rules of Christian Living.

Matt. 5,16.

The World to Come

Matt. 16, 27; Mark 14, 60-65; Acts 1, 10-11; 1 Cor. 15, 20-28; Phil. 3, 20-21; Col. 3,4; 1 Thess. 4, 13-18; Tit. 2, 11-14; 2 Pet. 1, 16-21; 1 John 2, 28; Rev. 1, 7. 1 Cor. 7, 29 31; 1 John 2, 17; 2 Pet. 3, 13. Heb. 8, 8-12. Matt. 13, 43; Col. 3, 4; 2 Tim. 1, 6 8; 1 Pet. 5, 2-4; 1 John 3, 2. Heb. 11, 13-16; 1 Pet. 1, 3-5. 1 Cor. 15, 26; 2 Tim. 1, 8-11; Rev. 21, 1-22, 7.

Matt. 16, 27; 25, 31-46; John 5, 7-8; Acts 17, 30-31; Rom. 14, 9; 2 Tim. 4, 1-2; Heb. 9, 27-28.

Rules of Christian Living

Matt. 22, 35-40; Mark 12, 28-34; Luke 10, 25-28.

1 Pet. 2, 17; Matt. 22, 21; Eph. 5, 22; 5, 25; Col. 3, 20-22; Col. 4, 1; Rom. 13, 7.

Luke 6, 31; Eph. 4, 32; Gal. 6, 2; Rom. 12, 15; Rom. 12, 20; Luke 6, 27; Rom. 12, 17; Luke 6, 36.

Rom. 12, 9; Eph, 4, 25; 28-29; Eph. 5, 18; Col. 3, 5; Heb. 13, 4; 1 Pet. 2, 1; Heb. 13, 5; Gal. 6, 7.

Col. 3, 2; 1 Tim. 6, 11; 2 Pet. 1, 5-7; Phil. 4, 6; Phil. 4, 8; Matt. 6, 33; Matt. 5, 48.

2 Pet. 1, 10-11.

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希伯來九章二十七節及二十八節、

基督敎的處世の規律

馬太傳二十二章三十五節より四十節、馬可傳十二章二十八節より三十四節、路加傳十章二十五節より二十八節、
彼得前書二章十七節、馬太傳二十二章二十一節、以弗所五章二十二節及二十五節、哥羅西三章二十節より二十二節、同書四章一節、羅馬書十三章七節、
路加傳六章三十一節、以弗所四章三十二節、加拉太六章二節、羅馬書十二章十五節及二十節、路加傳六章二十七節、羅馬書十二章十七節、路加傳六章三十六節、
羅馬書十二章九節、以弗所四章二十五節、二十八節及二十九節、同書五章十八節、哥羅西三章五節、希伯來十三章四節、彼得前書二章一節、希伯來十三章五節、加拉太六章七節、
哥羅西三章二節、提摩太前書六章十一節、彼得後書一章五節より七節、腓立比四章六節及八節、馬太傳六章三十三節、同書五章四十八節、
彼得後書一章十節及十一節

節、哥林多後書八章九節、腓立比二章五節、「基督敎的處世の規律」の章を見よ、
馬太傳五章十六節、

來らんとする世界

馬太傳十六章二十七節、馬可傳十四章六十節より六十五節、使徒行傳一章十節及十一節、哥林多前書十五章二十二節より二十八節、腓立比三章二十節及二十一節、哥羅西三章四節、帖撒羅尼迦前書四章十三節より十八節、提多二章十一節より十四節、彼得後書一章十六節より二十一節、約翰壹書二章二十八節、默示錄一章七節、　哥林多前書七章二十九節より三十一節、約翰壹書二章十七節、彼得後書三章十三節、希伯來八章八節より十二節、　馬太傳十三章四十三節、　哥羅西三章四節、提摩太後書四章六節より八節、彼得前書五章二節より四節、約翰壹書三章二節、　希伯來十一章十三節より十六節、彼得前書一章三節より五節、　哥林多前書十五章二十六節、提摩太後書一章八節より十一節、　默示錄二十一章一節より二十二章七節」。馬太傳十六章二十七節、同書二十五章三十一節より四十六節、約翰傳五章七節及八節、使徒行傳十七章三十節及三十一節、羅馬書十四章九節、提摩太後書四章一節及二節、

約翰傳三章七節及八節、哥林多前書二章四節五節、同書十二章三節、以弗所二章八節、帖撒羅尼迦後書二章十三節及十四節、提多三章四節より七節、路加傳十一章十三節、哥林多前書三章十六節、哥林多後書十三章十四節、以弗所四章三十節、提摩太後書一章十四節、加拉太五章二十二節、

哥林多前書九章二十四節より二十七節、以弗所六章十節より二十節、腓立比三章十二節より十六節、希伯來十二章一節及二節、雅各三章一節より十二節、彼得前書一章十三節より二十一節、約翰壹書一章五節より十節、

約翰傳十四章一節及二節、羅馬書八章二十九節及三十節、哥林多後書五章一節、腓立比一章二十一節より二十四節、同書三章二十節及二十一節、哥羅西三章四節、提摩太後書四章七節、約翰壹書三章二節、

約翰傳十七章一節より三節、羅馬書六章二十三節、提摩太前書六章十二節、雅各一章十二節、約翰壹書二章二十五節、同書五章十三節、猶太二十節及二十一節、默示錄二十二章十七節、

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馬可傳十二章三十一節、以弗所三章十九節、約翰壹書四章八節、　馬可傳十章四十五

二十一節、哥羅西三章四節、帖撒羅尼迦前書四章十三節より十八節、提摩太後書四章六節より八節、提多二章十一節より十四節、希伯來九章二十七節及二十八節、雅各五章七節及八節、彼得前書五章二節より五節、彼得後書一章十六節より二十一節、約翰壹書二章二十八節、同書三章二節、默示錄一章七節、

馬太傳二十六章十七節より三十節、馬可傳十四章十二節より二十六節、路加傳二十二章七節より三十八節、約翰傳十三章一節より十七章二十六節、

馬太傳二十八章十六節より二十節、

以弗所一章十五節より二十三節、哥羅西一章十八節、提摩太前書三章十四節及十五節、彼得前書二章九節及十節、

福音

馬可傳一章十五節、路加傳二十四章四十五節より四十七節、使徒行傳十章四十三節、同書十六章三十一節、羅馬書一章十六節、使徒行傳二十六章十八節、　哥林多前書一章九節、以弗所三章十七節、約翰壹書一章三節、羅馬書五章一節、約翰貳書三節、

約翰傳十五章五節、加拉太二章二十節、約翰傳四章三十四節、約翰壹書二章六節、同書五章五節、

五節、　馬太傳六章一節及九章二十六節、馬可傳十一章二十五節、路加傳十二章三十二節、約翰傳二十章十七節、　馬太傳十一章二十七節より三十節、約翰傳三章三十六節、同書五章三十九節及四十節、　腓立比二章八節、馬可傳十章四十五節、羅馬書五章八節より希伯來五章八節及九節、　哥羅西一章十四節、提摩太前書二章五節及六節、提多二章十一節、以弗所一章七節、　哥羅西一章十四節、提摩太前書二章五節及六節、提多二章十四節、彼得前書二章二十四節、同書三章十八節、約翰壹書二章二節、同書四章十節」。馬太傳二十八章一節より十節、馬可傳十六章一節より八節、路加傳二十四章一節より五十三節、約翰傳二十章一節より二十九節、使徒行傳一章一節より十一節、同書十章三十四節より四十三節、哥林多前書十五章一節より十一節、希伯來十三章二十節及二十一節、彼得前書一章三節より五節、默示錄一章十八節、　腓立比二章九節より十一節、希伯來一章三節、同書二章九節、同書十章十一節より十三節、彼得前書三章二十二節、　希伯來四章十四節より十六節、同書十三章八節、馬太傳十六章二十七節、約翰傳五章二十二節より二十九節、使徒行傳十七章三十節及三十一節、羅馬書十四章九節、提摩太後書四章一節及二節、　馬太傳十六章二十七節、同書二十五章三十一節より四十六節、馬可傳十四章六十節より六十五節、使徒行傳一章十節及十一節、哥林多前書十五章二十節より二十八節、腓立比三章二十節及

章一節、及九章二十六節、馬可傳十一章二十五節、路加傳十二章三十二節、約翰傳二十章十七節、彼得前書一章十七節、

馬可傳七章二十一節より二十三節、約翰傳三章十九節、羅馬書一章十八節及十九節、同書三章二十三節、加拉太書五章十九節より二十一節、雅各書四章一節より十節、約翰壹書一章八節、

約翰傳三章十六節、羅馬書三章二十一節より二十六節、同書五章八節より十一節、哥林多後書五章十八節より二十一節、哥羅西一章十九節より二十三節、希伯來九章二十八節、彼得前書二章二十四節、同書三章十八節、約翰壹書四章九節及十節、

耶蘇基督

馬太傳一章十八節より二十五節、路加傳一章五節より二章四十節、約翰傳一章一節より十八節、哥林多後書八章九節、加拉太四章三節より五節、腓立比二章五節より十一節、哥羅西一章十三節より二十節、希伯來一章一節より四節、

馬可傳十四章三十六節、路加傳二十四章二十五節より二十七節、約翰傳四章三十四節、同書六章三十八節、希伯來十章五節より九節、約翰傳八章二十九節及四十六節、使徒行傳三章十四節及十五節、希伯來四章十五節、彼得前書二章二十二節、約翰壹書三章

創世記一章一節、約翰傳一章一節、希伯來一章十節、彼得後書三章十三節、

約百記三十八章一節、詩篇百四十八篇、馬太傳六章二十六節、約翰傳三章八節、腓立比二章十三節、使徒行傳十七章二十四節、同書七章四十九節及五十節、羅馬書一章二十節、同書十一章三十三節、彼得前書四章十九節、默示錄十五章三節及四節、馬太傳六章九節、路加傳十八章一節、提摩太前書一章四節、詩篇十九篇一節及二節、創世記一章二十七節、約翰傳四章二十四節、約百記十一章七節及八節、提摩太前書六章十五節及十六節、羅馬書一章二十節、約翰傳四章二十三節、路加傳十章二十七節、彼得前書一章十四節、希伯來十二章九節及十節、使徒行傳十七章二十八節、詩篇百〇三篇十三節、馬太傳六

神之人

加傳十章二十一節より二十四節、約翰傳一章一節より十八節、同書十四章二十六節、同書十五章二十六節、使徒行傳二章三十三節、同書二十章二十八節、羅馬書五章三節より五節、同書八章二十六節及二十七節、同書十五章十三節、哥林多後書十三章十四節、加拉太五章二十二節及二十三節、以弗所三章十四節より十九節、同書四章三十節、哥羅西一章十三節より二十節、提多三章四節より七節、希伯來一章一節より四節、彼得前書一章一節及二節、猶太書二十節二十一節、

約翰傳四章二十四節、馬太傳二十八章十九節、羅馬書十一章三十三節より三十六節、創世記一章一節、羅馬書一章二十節、希伯來一章十節より十二節、默示錄十九章六節、以賽亞書六章一節より五節、約翰壹の書一章五節、默示錄十五章三節及四節、出埃及記三十四章六節より八節、詩篇二十三篇、同書百〇三篇、約翰傳三章十六節、羅馬書八章三十七節より三十九節、哥林多後書一章三節及四節、約翰壹書四章七節より十一節、詩篇百三十九篇一節より十二節、羅馬書二章十六節、哥林多前書四章五節、希伯來四章十三節、約翰傳四章二十三節及二十四節、

馬太傳六章九節より十三節、路加傳十一章一節より四節、

神と宇宙

詩篇十九篇一節及二節、羅馬書一章二十節、創世記十二章一節より三節、出埃及記十五章一節より十八節、申命記五章一節より二十一節、歷代志略下書六章、尼希米亞九章、路加傳一章六十七節より七十九節、羅馬書二章十四、十五節、加拉太書四章四節、默示錄十五章三及四節、路加傳一章七十節、羅馬書一章一節より七節、同書十六章二十五節より二十七節、哥林多前書二章六節より十六節、以弗所三章一節より十三節、希伯來一章一節、彼得前書一章十節より十二節、彼得後書一章二十一節、

約翰傳一章十八節、同書十四章九節、哥羅西一章十五節、希伯來一章三節、路加傳二十四章二十七節より三十二節、使徒行傳十七章十一節及十二節、羅馬書十五章四節、帖撒羅尼迦前書二章十三節、提摩太後書三章十四節より十七節、彼得前書一章二十二節より二十五節、約翰壹書五章十三節、猶太三節及二十節より二十一節、

神

出埃及記二十章三節、申命記六章四節より九節、馬可傳十二章二十八節より三十節、哥林多前書八章五及六節、提摩太前書一章十七節、馬太傳二十八章十九節、路

附錄

附錄には本文に關係ある基督教聖典の明文を揭載したり、讀者若此等の明文に照して本文を研究せば基督教の要義を了解するを得ん、附錄の章節は本文の章節に相同じ。

基督教と他宗教

馬太傳四章十六節、路加傳壹章七十六節より七十九節、約翰傳八章十二節、

徒使行傳十七章二十二節より三十四節、約翰傳壹章九節、

啓示

馬六〇廿三
馬五〇四十八
彼後一一〇十

て如何なる徳如何なる譽にても汝等之を念ふべし、汝等先づ神の國を求めよ、汝等の天の父の完全が如く汝等も完全ふせよ。

兄弟よ勤めて汝等の召されし事と選ばれし事とを堅うせよ若し前に宣べたる事どもを行はば汝等いつまでも躓くこと莫らん、此の如くせば神汝等に我等の主なる救主イエス、キリストの永遠國に入るの恩を豊かに予へ給ふべし。

基督教信仰要義畢

四三〇二
提前六〇十一
腓四〇六

汝等天に在るものを念ひ地にあるものを念ふ勿れ、義き事と神を敬ふ事と信仰と愛と堪忍と柔和とを慕ふべし、汝等勤めて信仰に德を加へ德に知識を加へ知識に撙節を加へ撙節に忍耐を加へ忍耐に敬虔を加へ敬虔に兄弟の睦を加へ兄弟の睦に愛を加へし。何事をも思ひ煩ふ勿れ、唯事毎に祈禱をし祈願をし且感謝して己が求むる所を神に告げよ、凡そ眞なる事凡そ敬ふべき事凡そ義き事凡そ潔き事凡そ愛すべき事凡そ善き譽ある事凡

羅十二〇九
弗四〇廿五
弗四〇廿九
弗四〇廿八
弗九〇十八
四三〇五
來十三〇四
彼前二〇一
來十三〇五
加六〇七

惡は惡み善は親むべし、虛僞を捨て各々その隣に眞を言ふべし、凡て汚れたる言を汝等の口より出すこと勿れ、竊をする者再びぬすみを爲る勿れ亦酒に醉こと勿れ、奸淫、汚穢、邪情、惡欲及び貪婪を殺すべし、汝等婚姻の事を凡て貴ぶべし、凡ての怨恨凡ての虛僞又僞善嫉妒及び凡ての謗言を棄つべし、貪ぼることをせず有る所を以て足れりとせよ、自ら欺く勿れ神は慢るべき者に非ずそは人の播く所のものはその穫る處となる也。

路六〇廿一
以四〇廿二
加六〇二
羅十二〇十五
羅十二〇廿
路六〇廿七
羅十二〇十七
路六〇廿六

己人に施られんと欲する事は亦人にもその如くせよ、汝等互に仁慈と憐恤こあるべし又互に赦すべし、汝等相互の勞を任へ、斯してキリストの律法を全ふすべし、喜ぶ者と共に喜び悲む者と共に悲むべし、汝の仇もし飢なば之に食はせ、もし渇かば之に飲せよ、汝仇を愛し汝を悪む者を善くし詛ふ者を祝し虐待者の爲に祈禱せよ、悪を以て悪に報ゆる勿れ、天に在す汝等の父の憐憫ある如く汝等も憐憫あるべし。

弗五〇廿五
弗五〇廿二
四三〇二十
一廿三
四四〇一
羅十三〇七

歸すべし、夫なる者よ汝の婦を愛すべし、婦なる者よ己の夫に服ふべし、子たる者よ汝等兩親に從ふべし、父たる者よ汝等の子を怒らする勿れ恐らくはその氣餒えん、僕たる者よ汝の主人に從ふべし、主人たる者よ汝等も亦天に主ある事を知れば義に從ひ公平を以てその僕を待らふべし、汝受くべき所の人には之を予へよ、貢を受くべき者には之に貢し稅を受くべき者には之に稅し畏るべき者には畏れ敬ふべき者は之を敬へ。

らず正義を以て審判したまふべし。

基督教的處世の規律

聖書には左に掲ぐる所及びその他之に類したる多くのキリスト教的處世の規律を示されたり、汝心を盡し精神を盡し力を盡し意を盡して主たる汝の神を愛すべし、亦己の如く汝の隣を愛すべし。

路十〇廿七

彼前二〇十七

馬廿二〇廿一

凡ての人を敬ひ兄弟を愛し神を畏れ王を尊むべし、カイザルの物はカイザルに歸し神の物は神に

太十三〇四十三

默二十二〇四

傳一〇四

哥後五〇十提後四〇八約四〇四十二

て神に事へ奉らん、是れ古今に於ける凡ての聖徒の靈眼に映じたる異像にて即ち光明と生命と平和と仁愛と正義の國なる永遠無窮の神の國是れなり、此父の國に於て義人は日の如く輝かん、然して亦死あらざるべし。

世は去り世は來り新陳代謝止む時なく死者の數は擧げて計ふべからず、然れども彼等はキリストの審判所に立つべきものなり、但しキリストは公平なる審判者にして且つ世の救主なるが故に必

ち主キリストの命令なり。

來らんとする世界

哥前七〇卅一
彼後三〇十三

キリストは永遠にその國を建ん爲に榮光を以て再び世に來り給はん、此世の狀態は過往くべし、然れども更に正義の行はるゝ新天新地ありて神人こゝに偕に住み給はん、彼等は神の民となり神亦彼等の神となり給ふて神の律法は彼等の心に錄さるべし、彼等は永へにその國の威光とその仁愛の絕大なるとに因りて神を讃美し奉り且つ至誠を以

默廿一〇三
哥後六〇十六
來八〇十

リストの宗教には關係ある事なりこす、基督教は一切の善事を勵むべき筈なり、然れども特に世の貧者、弱者、虐待せらるゝ者、病者、及び友なく保護者なき者の爲には責任を感ずるなり。

キリストが弟子に教へ給へる祈禱に於て我等は御國を來らせ給へと祈る、基督教は此世に神の國の律法を彰はし且つ確定せんが爲に存するなり、人々の前に汝等の光を輝かせ、されば人々汝等の善行を見て天に在す汝等の父を崇むべし、是れ即

基督教の奉仕は獨り個人に及ぶのみならず人間社會一切の制度階級に及ぶべき筈なり、家族、國家、近隣、國民、世界皆是れ基督教の奉仕すべき範圍に屬す。

左れば此奉仕の範圍頗る廣く、凡そ人の身體精神を善くする事は皆その範圍に屬せり、即ち身體の健全、精神の開發、眞理、正義、平等、清潔、平和、善良なる法律、善良なる市民、善良なる政府、及び神に服從する事等是れ皆四方を回遊きて善事を行ひたるキ

約壹四〇十六
以弗三〇十九

約壹四〇八
路十〇廿七

可十〇四十五

哥後八〇九

腓二〇五

曰く神は愛なり、亦曰くキリストの愛は測る可からず、愛なき者は神を識らず、汝己の如く隣を愛すべし、夫れ愛は人に役るものなり、キリスト曰く人の子の來るも人を役ふ爲に非ず反つて人に役はれん爲なり、パウロ曰く汝等は我等の主イエス、キリストの恩を知る、彼は富める者なりしが汝等の爲に貧しき者こなれり、是れ汝等が彼の貧きに依りて富める者こならん爲なり、汝等もキリストの此心を以て心こすべし。

約壹三〇二

一腓三〇廿一廿

曰く汝等心に憂ふる勿れ、我は汝等の爲に所を備へに往くと、キリストと一致したる者には死は只更に親密なる一致に入るの門に過ぎず、彼等は靈肉共に全く化して遂にはキリストの榮光の像に似たる者とならん。

神の福音は即ちキリストに於ける永生の音信なり。

基督教と社會

基督教は愛を以て根本義と爲すものなり、聖書に

然して聖靈は凡て信仰に由りてキリストと一致
する者の心に寄り給ふなり、聖靈の結ぶ所の果は
仁愛、喜樂、平和、忍耐、慈悲、良善、忠信、温柔、樽節なり。
凡そキリストと一致せる者は光明の中を行むなり、然して光明の中を行めば尚罪惡の殘れる事を
知らん、然れども我等もし罪を告白さば神は信實
なる正義なる者なるが故に必らず我等の罪を赦し凡ての不義より我等を潔め給ふべし。
キリスト將に世を去らんとして弟子等に告げて

加五〇廿二
約壹一〇七
約壹一〇九
約十四〇一一

約壹三〇七

悔改こは罪を離れて神に向ふ事なり、キリストを

羅十二〇廿一

信ずれば則ちキリストと同心なるべし、キリスト

約壹二〇六

と同心なれば自から心に平和を生じ且子として

神に順ふの精神を生ずべし、是れ即ちキリストの

精、神なり、神に順ふの精神は是れ能く人をして誘

惑を排し義を行ひ善を以て悪に勝ちキリストの

行み給ひし如くに行ましむるものなり。

罪を悔改めキリストを信ずる心は是れ聖靈の賜

にして凡て之を求むる者には惜氣なく與へらる、

者を召集めて活ける神の教會を建設しつゝあり、此教會は曾て暗黑の中より之を呼出してその不可思議なる光明の中に移し給へる神の榮光を未來永遠に讃美せんとする者なり。

福音

神はキリストに在りて世を己と和がせ給へり、福音は罪の赦と新しき生命に人を招く者なり、然して之に入るの道は即ち罪を悔改めキリストを信ずるにありとす。

ふべし、食して後亦抔を取りて曰く此抔は我が血を以て立る所の新約なり、汝等之を飲むごとに我を記念よ。

可十六〇十九
馬廿八〇十九
—二十

其將に天に受られんとするや弟子に命じて曰く汝等往きて萬國民を我が弟子となし父と子と聖靈の名に入れて之にバプテスマを施し凡て我が汝等に命じたる事を守れと彼等に教ふべし、視よ我は世の末まで常に汝等と偕に在るなり。

提前三〇十五

キリストは今尚天下萬國民の中より己を信ずる

徒十〇四十二

の右に坐し給へり、彼は昨日も今日も何時までも變ることなく常に人の良友たり兄弟たり救主たり。

路二〇廿三

彼は生者と死者との主また審判者にしてその正義と仁愛との國を建んが爲に威光を以て再び世に來り給はん、その國は未來永遠際限なからん、

哥前十一〇廿三―廿五

キリストは敵に賣られたるその夜パンを取り感謝し之を裂き弟子に與へて曰く、是れ即ち汝等の爲に裂かるゝ我が身なり、我を記念んが爲に之を行

來五〇八　キリストは神の獨子なれども苦難に由りて服從を學び、然して十字架の死を受るまで服從し給へり、彼は義き者なるに義しからざる人を神に歸依せしめんが爲に彼等に代りて苦難を受けたり、彼は世の罪の挽回の祭物なり、彼は萬民に代りて己が身を贖ひと爲し給へり、

腓二〇八

約壹二〇二

提前二〇六

來二〇九　彼れは死者の中より甦り天に昇り死の苦難を受けしに因りて榮光と尊貴とを冠らせられ給へり、

來十三〇八　彼我等の罪惡の淨めをなして至高所に在す威光

恩寵と眞理の充滿たる神の生み給へる獨子の榮光を見又彼に於て人なるイエス、キリストを見るなり。

キリストは父の意に遵ひその正義仁愛の永遠の大旨を成さんが爲に世に來り、然して凡て吾人の實驗する所を實驗し給へり、但一點の罪惡もあらざりき、人に對ひては神は彼等の父たる事を敎へ亦自らは彼等の救主たる事を敎へてその己に來らんことを諭し給へり。

惡を贖はんが爲にその生み給へる獨子を與ふる程に世の人を愛し給へり、是れ凡て彼を信ずる者に亡ること無くして永生を受しめんが爲なり、神はキリストに在て自ら世の罪惡を負ひ給へり、是れ實に基督教の神髓なりとす。

イエス、キリスト

處女マリヤより生れ給へる主イエス、キリストは人と成たる神なり、我等人類のため我等の救の爲に神の子は人の子と成たまへり、彼に於て我等は

哥後五〇十八
|廿一

約壹四〇十

約三〇十六

れ唯一箇人に就いて眞なるのみならず人類として も然かり、世界の歷史も日常の實驗も各人の良心も悉く此の事實を證明せり、要するに人は神と同心ならざるなり。

夫れ人をして神と同心ならしめんには先づ神と人との間に和睦なかるべからず、然して和睦の爲には罪の贖なかるべからざるなり、此事たるや神の正義に於ても慈愛に於ても必要なり、然して神は身躬から贖罪の法を立たまへり、夫神は世の罪

ば須く之に對して崇敬と服從とを致すべきなり、何となれば在天の父は即ち威光聖善兩つながら絶大無限の父なればなり。

神は父にして人は子なり、然れども人に子たるの眞心なきを如何にせん、人は神を心に留めずその意志を無視しその律法を犯すなり、彼自ら知所の善を行はず、善を知りて反つて惡を行なへり、神は義なれども人は不義なり、神は淸淨潔白なれども人は不淨なり、神は愛なれども人は利己的なり、是

馬六〇八

へられたれ共キリストに由て始めて最も明白に示され且常に主張せられたり、曾てその身邊を取圍みて教を聽んと欲したる群衆に向ひては汝等の父は汝等の需むるものを既に知り給ふと教へ、又弟子等に向ひては汝等祈る時は斯く云ふべし、天に在す我等の父よ云々と教へ給へり、是れ即ちキリストの不斷唱へたる所の神の名稱なり、天地萬物を造り正義を以て萬物を治め給ふ神は亦慈愛深き父なり、然れども人若し神を父と呼び奉ら

馬六〇九

交はりその知識智慧及びその經綸に與かり神の聖旨を以て一生の方針と爲し品性に於ては神に似たる者と成り永遠に神を喜ぶことを得べし、是れ人の最大目的なり、人は是れが爲に造られたる者にして是れ即ちその眞の最高の光榮なり。

神は父なり、人は子なり、聖書に神は靈魂の父なりとあり、是れ神と人との關係を最も能く說明せるものなり、此の眞理は他宗教に於て微かに看取せられ、ヘブライの諸預言者に由りてやゝ明かに敎

約四〇廿四

日十一〇七

仁愛の徳こに悖り給ふことなし、故に人は疑はずして神に來り祈りて可なり。

諸〳〵の天は神の榮光を顯はし大空はその手の工を示す、然れども宇宙萬有の冠は人なり。

神と人

夫れ神は靈なり、人も亦體と靈なり、故に靈と靈とは相合ふを得べし、固より神は無限の靈なれば人之を全く探り知ること能はず、然れども人も亦靈なれば幾分か神を知り得べき也、人は能く神と

月星辰の中にも、山海河岳の中にも、風雨の中にも、乃至は野の花、空の鳥にも、人の精神、國民の生命、運動の中にも在し給ふなり、畢竟するに凡て宇宙の原則と凡てその勢力とは神の意志の發表とその品性の啓示なりとす、神は宇宙萬有の中に在り、然れども宇宙萬有は能くその中に神を藏め又は制限せず、神は宇宙の上に在り又その中に在りて之を統治め給ふ所の自由自在なる大靈なり。

神は信實なる造物主なり、神は苟にもその正義と

する者は靈と眞とを以て拜すべきなり。汝等祈る時は天に在す我等の父よ、こいふべし、是れキリストが弟子等に教へ給へる所なり。

神と宇宙

夫れ宇宙萬有はその元始より未來萬世の發展に至るまで悉く神の工にしてその能力に由るものなり、萬物彼より出で彼に倚り彼に歸す、萬物彼に賴りて在ることを得るなり。

神は常に宇宙萬有の中に在りて働き給ふ、即ち日

羅十一〇廿六
徒十七〇廿八

なる聲は即ち人の心に於ける神の聲にして堅くして動かざる靈魂の錨なり。

神

夫れ神は唯一なり、然れどもその中に亦その威光限なき父と、崇むべき眞の獨子と、生命の主にして亦その本源なる聖靈こあり（之を三位一體といふ）。神は靈にして性格、知識、智慧、能力、正義、聖善、仁愛皆無限なり、神には凡て人の心とその願望は明かに知れ如何なる秘密も隱すこと能はず、故に神を拜

り、人の敢えて近くべからざる光明の中に住み給ふ神の像なり、故にキリストを見たる者は即ち神を見たるなり。

提前六〇十六 約十四〇九

諸預言者諸使徒及び古の聖人等は神の靈に感じ神の事に就て啓示を受け我等の教訓の爲に之を記錄したり、是れ卽ち聖書なり、故に勤めて敬虔の心と祈禱とを以て聖書を讀む者はその中に神を見出し且つ神に就て信ずべき事と神が求め給ふ所の人の務に就て告る聲を聞くならん、此の微か

彼後一〇廿一

王上十九〇十二

啓示

神の啓示とは即ち神前の幔を取拂ひ神の現在所爲、精神、品性、性格を露出することなり。

神は宇宙萬有の中にも世界の歷史の中にも人の心靈の中にも顯はれ給ふ、夫れ各人の生涯は神の定旨なり、然れども或者は他に勝りてやゝ明かに神を見ることを許されたり、神は諸預言者に由りて告げ給へり。

イエスキリストは神人なり、彼は神の榮の光輝な

來一〇一

提前三〇十六
來一〇三

基督教と他宗教

聖徒パウガスチンの語

使徒十七の廿七

約一〇九

約八〇十二

夫れ人は神の爲に造られたる者なり、故に神を見出すまでは心安からず、又何れの國に於ても或は見出すことあらんかと神を探求めたる者あり、而してその探求空しからず遂に凡ての人を照す眞の光より出で來る光線は暗黑界を照したり、然れどもその光は雲間より洩れ來る星の光に過ぎざりき、唯キリストは旭日なり、彼こそ世界の光なれ。

既に幾多の日本人士は基督教に於て彼の「高價なる眞珠」を發見したり、然れども其他にも現在國家の前途を慮かり道德上及び心靈上の事に至りては斯教の外に信賴すべきもの無しと思惟する人少しとせず。

然らば此時に當り基督教信仰の要義を簡略に說明して斯る人々の參考に供するは時機を得たるものと思はる、然して之を說明するに大抵は聖書の文言をその儘採用したり。

しめんとの召なりと見て不可なからん。

去年二月神佛基三教の代表者は時の内務大臣の招に依りて一堂の下に會同したり、抑も此會同の目的は元來宗教は個人の生活に必要なるのみならず國民の生活にも復必須缺くべからざる事を表明し且凡て宗教を信奉する者をして其重要なる任務を記憶せしむるにありき、且夫れ基督教の此會合に加はりたるは即ち政府當局者が公然基督教を以て日本國の一宗教と認めたる也。

基督敎信仰要義

神學博士　ウヰルリアム、イムブリー著

緒言

謹て惟るに明治天皇の崩御は今更の如く死は萬人に王たりてふ事を國民一般に最も強く且深く記憶せしめたり。

大正の改元も亦全國民をして更に高きものを慕

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基督教信仰要義